THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Yea, Joseph truly said: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins" (2 NEPHI 3: 7).

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REFLECTIONS CONCERNING JOSEPH SMITH'S CHARACTER.

THOMAS W. BROOKBANK.

(Continued from page 68.)

A SECOND chapter of the story is that this boy, Joseph Smith, was visited a number of times by a mighty and glorious angel, who personally gave him instructions concerning certain things which he (Joseph) was to do in his capacity as a messenger sent from God, and called by the divine will to stand at the head of a mighty religious movement which had for its object the benefit and blessing of millions of our race, both living and dead—which movement holy men of God centuries ago foresaw as the dispensation of the latter-days, or of the fulness of times. Here we have a number of different matters which, we trust, are expressed with sufficient definiteness so that an enumeration of them is not needed. The weighty honors thus conferred upon Joseph Smith were so unusual and distinctive for modern times that the writer will make no attempt to impress the reader's mind with thoughts of the credit and high standing Joseph Smith must have attained to and occupied in the sight of God in order to become their *worthy* recipient; for be it remembered that the Lord does not lavish his favors upon those who are undeserving of them. With but feeble language at his command the writer does not feel at all competent to portray such transcendant honors and glories in their true light. Each reader can form his own conception of what they really are and mean, and of the natural exaltation he would feel were such wounderful, heavenly favors conferred, by divine authority, upon his

own head. It would be a source of unspeakable joy to know so surely that one was esteemed worthy in the sight of God to occupy a position so high and glorious among men and angels. It is doubtless true that a view of the fulness of these glories was not disclosed to Joseph Smith during any of the visits of the angel Moroni to him; but before he passed from youth to man's estate he certainly did understand the nature and power of his work and perceive the field it was to cover or occupy.

And now considering him as a youth or young man already enjoying some of the predicted things as dazzling realities, who can explain how it was possible that thoughts of his importance, of his immense superiority in character and position over all the young men he ever knew or heard of or read about—of his pre-eminence over all young or older men the world over, known or unknown, did not occupy his mind to the exclusion of all worthy thoughts and generous feelings for others, and a consequent manifestation on his part of ostentation, odious imperiousness, boastfulness, arrogance, conceit, disobedience to parental and state authority, did not follow? Such faults and sins as these did not characterize the early or the late life of Joseph Smith. We can not think he was not susceptible to the power of unusually strong temptations to abandon a humble and laborous style of life and claim that to one of his standing and importance the world owes a living without his having to earn it by laborious toil, and straightway proceed to gain a maintenance and perhaps acquire riches by means indifferently fair or foul. How it came about that the wonderful honors and glories of Joseph Smith's distinctive blessings, callings, privileges, endowments, etc., did not cause him to make a complete wreck of his opportunities and life by the practice of evils, sins and foolery generally, is a problem too hard for the writer to solve on natural grounds as human beings are usually sized up and judged. I therefore class Joseph Smith with the noble spirits who were with God in the beginning of the history of our race, and was chosen, as others of them were, to come to this earth to accomplish certain saving purposes of the Almighty, and strengthened mightily by him—even made equal to their work—they succeed, in spite of men and devils, in the performance of their mission. Those who agree with the writer in this opinion are obliged to accept Joseph Smith for all that he or his friends claim he was. To those who disagree is left the task of explaining how he was able to triumph so grandly over the strongest temptations that ever beset a young man's life to make a fool of himself; and allowing that they succeed to their own satisfaction, if not to ours also, in solving the problem on natural and logical grounds, it is bound to follow that Joseph Smith, being sane as he certainly was, was one of the strongest and most sensible characters that ever walked on the top of this earth.

A third chapter is that this *young* man was made the custodian, by the Lord's authority under the ministration of an angel, of a number of things that were unusually sacred in the sight of the Almighty. Let no one pass this point by as though it is of but little importance. The Urim and Thummim, which were among them, were instruments fashioned and perfected by the hand and skill of the Lord himself for special divine purposes. Their wonderful capabilities surpassed anything and everything, immeasurably, that human ingenuity and wisdom could conceive of as possible to make, to say nothing of acnally perfecting, for man's use. Their value was so priceless that the wealth of the whole world could not buy them. Then, too, there was among those sacred things an ancient history written by holy men under the inspiration of God. It carried its record back to the early days of man's existence. It was a priceless treasure in itself, even as authentic ancient histories go, and many times more valuable when in whole or in part the only such work extant. These things and others that need not be mentioned here were so precious in the sight of Heaven that a mighty angel had been commissioned to guard them. Yet during the whole term of his service, which covered more than a thousand years of earthly time, they had been in no particular danger of being discovered by man, save accidentally, and then made subject to defilement at the hands of sinners. But their care and undefiled preservation took on a supremely *serious* aspect just as soon as they were committed to the custody of Joseph Smith. From that day they were in constant danger of being taken from him and of suffering pollution at the hands of scoffers, who doubtless would have thought they were doing God's service by destroying them. When, therefore, the Lord through his messenger, Moroni, entrusted them to the care of Joseph Smith during a time when new and dangerous conditions respecting their preservation and inviolable sanctity existed, does it not seem that divine confidence in the courage and fidelity of this young man had reached a limit? How is it possible that any mortal man could ever be entrusted with the care of anything more precious and sacred, and which are prized more highly by angels and Gods? It is useless to attempt to show by illustrations, taken from any source, that we should, as far as we can, appreciate the amazing trust and honor which was thus conferred upon that young man, Joseph Smith, when he was divinely commissioned to take the place of a mighty angel in times of the greatest danger, unusual and imminent, as the custodian of those sacred things. In the main he performed the duties of his high office to the satisfaction of his Master and Lord, a fact that is apparent since he was retained by him in office and power so long as he lived. The greatest mistake that he made was not brought about by any fear he had of his enemies, or of what they might make him suffer; but was

committed when he yielded to the importunities of his friend or friends. Some may claim that his mistake shows a weakness in his character, but, if so, it was an amiable weakness, and the more they make of it the less there is of imperiousness, arrogance and self-sufficiency manifest in his character. Certain it is that he never surrendered an iota of his claims to the demands of his enemies, never betrayed the confidence God reposed in him by letting them see and handle the sacred things his Lord had entrusted to his care. Even Moses, the mighty lawgiver of ancient Israel, made a mistake which barred his entrance into Abraham's "land of promise"; but none the less he was a chosen, wonderfully-honored servant of God. Neither did the greatest mistake that Joseph Smith made in the discharge of his duties disqualify him as the chosen seer, prophet and revelator from God to mankind in these latter days. The Lord sustained him mightily in the discharge of his appointed work, which he finished in such perfection that it stands unrivalled among church organizations the world over to-day, and will so continue till our Lord himself comes once more to earth.

Returning now to the more direct line of thought in these remarks, we ask, Who ever heard a boastful word fall from Joseph Smith's lips because sacred things that an angel long had guarded had been committed to his care? No one. Who ever heard him boast or saw him swagger around because he had been priveleged to make use of instruments that were fashioned by the Lord of the universe, and had been instructed in their use so that things of vast importance to our race, hidden from the knowledge of the most learned of modern men, were made plain to him? No one. Who ever heard him brag of the fact that, when their use involving the translation of the Nephite records was finished, a voice from heaven pronounced the translation correct, which meant, of course, that its perfection was pleasing to the Lord? No one. No other interpreter of ancient languages ever received a divine guaranty that his work could not be improved upon. Yet Joseph Smith did not boast of what he had done in that line of work. He certainly had to make mention of all these wonderful things. They necessarily enter into the history of the Church which he founded. He had to make his claims known to the world. Jesus Christ did the same thing with respect to his work; but he did not boast about what he had done or was going to do, but on the contrary he referred all the glory of his work and life to the Father; and Joseph Smith, following his example, did not boast of his honors and powers, but gave God the glory for all the marvelous things that make up so many chapters in the record of his brief life in this world.

The fourth chapter in this wonderful story we are trying to tell recounts the most remarkable things that Joseph Smith, or any other person in the flesh, ever saw or experienced in this world,

which is that God the Father, and Jesus Christ, the glorious Redeemer of mankind, *together* personally appeared to him and gave him instructions respecting matters of vast importance to himself and to the world at large. There are sacred records which make mention of the appearance, on different occasions, of the Father *or* the Son to mortal man on this earth; but I do not think that, save in this instance, did the Father *and* the Son in company ever do so. The martyr Stephen saw Jesus sitting on the right hand of God in heaven, and St. John, when on Patmos, likely saw these two divine Beings together in their celestial abode; but that is not the same thing as their coming to earth together and making an appearance to man here. When, therefore, Joseph Smith saw them together, and talked to or were instructed by both of them, he had an exclusive and transcendant honor conferred upon him. It is useless for any mortal to try to tell in feeble words how great it was, or to point out the full significance that attaches to it. It was more than having the joy and glory of heaven opened to one's spiritual vision. It was seeing the source of all truth, light, love and power standing in Person before him, and actually speaking to him. The very thought of such a thing at this later day is almost overwhelming. To many it is unbelievable, yet thousands know that it is a glorious truth. What! God appearing to and holding converse with mortal man! Yes, that's the point exactly: but with a man of what character? *Light and darkness have no fellowship,* and so the divine act is itself the only answer needed. It assures us that in him, Joseph Smith, to whom they spoke, they beheld a worth and nobleness of character far above that of the teeming multitudes of the world—princes, kings, emperors and presidents not excepted. How could the conferring and enjoyment of such honor and glory fail to be understood and largely appreciated by him as exclusively his during the times in which he lived? No other mortal could divide such honor and dignity with him. And how did the boy, or youth, upon whom such weighty and gracious favors were bestowed order his life when viewing himself in their light, and with a boy's or youth's appreciation of their significance? He must have experienced the strongest kind of temptations to act the part of a braggard and nimmy generally. But, on the contrary, from the beginning of his life, as a messenger called of God, to its close, when he was martyred at Carthage, Illinois, the Lord found it necessary to address but few words of admonition to him respecting his conduct as his servant, and having sustained him in his office and calling till the end of his life. In that fact we find an answer to all his enemies who assail his character on whatsoever ground they may choose.

(TO BE CONCLUDED.)

FAITH is a higher faculty than reason.

ENTIRE SAMOAN VILLAGE CONVERTED TO "MORMONISM."

Elder John Q. Adams, President of the Samoan mission, reports, in the *Deseret News* of the 13th ult., the conversion of an entire Samoan village to the faith of the Latter-day Saints.

"A few months ago," writes President Adams, "Brother David Crichton, who resides at Tifitifi, towards the west end of Upolu, conceived the idea of a new house for the missionaries of his branch. He engaged the services of a number of native carpenters from the island of Savaii, most of them from the village of Tapueleele. In the days and nights that they spent together, the time was taken good advantage of by their host, in his characteristic, aggressive way, in conversing upon Gospel principles at every opportunity. Some of the chiefs, rather bitter and antagonistic at the outset, were won over in friendship.

"A few months later, or last August, to be more exact, while our party of Samoatn school children was touring Savaii, as already chronicled in these pages at the time, there was afforded excellent opportunity for these same chiefs to see the good fruits of placing their children in the 'Mormon' schools.

"Conference Presidents Knowlton and Tingey, of Savaii and Upolu, respectively, both of whom accompanied this touring party, conceived the idea of walking inland on Sunday after Sabbath school at a village on the coast, for they had heard of Tapueleele, four miles back in the wilderness. They were well received, and there the matter appeared to rest; but these three incidents were as planted seed, and in fallow soil the germ of life invariably takes root.

"In a remarkable short time, word filtered through as far as Upolu that Tapueleele had turned en masse to the 'Mormons.' Hitherto they had every single one, with no exception, belonged to the dominant church of the South Seas, the London Missionary Society. Without one word from us, all the chiefs of the village decided that they wanted the L. D. S. Church and one of its schools in their precinct, and in decorous fashion they met in solemn conclave and then and there decided to oust their minister, turn over the well-built little frame church and native-built but large minister's house to the 'Mormons.' Their pastor accepted the verdict as inevitable, and left. Then they made application for a school teacher and missionary, and in a short time the word flew about the islands that Tapueleele had turned 'Mormon.'

"Elders were sent there each Sabbath, both white and Samoan, to hold services with them, and singing practice soon gave the people the ability to sing the songs of Zion with spirit and precision long before any of them applied for baptism. We desired no one of them baptized until faith and repentance had preceded

the application for immersion, and so they were taught the Gospel principle by principle.

. . . . . .

"The prophet said anciently that in the last days the Lord would pour out his Spirit on all flesh, and that young men should prophesy. Elders David O. McKay and Hugh J. Cannon lived up to this declaration, when last year, while here on their world tour, they assured the saints of Samoa that the time was not far distant when a whole village would come in in a day, in place of the one from a city and two from a family of the past. And now, in the very yesterday, it has been vindicated by fulfillment."

LITTLE RAG DOLLS.

In a hospital the other day, according to the cold-blooded reports of the practical record of the place, a little rag doll-baby nursed a tiny life back from the edge of the Outer World. Doctors said so—and doctors are eminently men of cool dealings with actual facts rather than fancies and fairy-tales. Nurses said so—and nurses must not jump at conclusions and take things for granted. But the doctors and nurses, who must know what they are talking about, said that the little girl patient was in just such a condition in which the state of mind had much to do with the poise of the physical condition.

It isn't children only to whom a rag doll of one sort or another—with all that is wrapped up in a rag doll—may mean life or death. What that rag doll meant to the tiny patient hovering mid-world between Here and Hereafter, a little commonplace, original, sincere expression of thoughtfulness and interest and love may mean to a big, strong man who is in the balance of Circumstance, to a young woman in position where a feather's weight might tip the scales one way or that other terrible way.

The world doesn't diagnose individual lives—it cannot. It doesn't know when there is a crisis. It doesn't stop to take temperatures and count pulse beats, and so it doesn't know when there is an emergency, when, in addition to all the mathematical and practical things, there is needed just a bit of human kindness to decide Fate.

But it is such a possible and easy thing to make of the scraps and remnants and seemingly useless things at hand—a rag doll that could mean life to a child. It is just a simple thing to remember that gray hairs and childhood are not so far apart after all and that rag dolls may be of many kinds.—*Savannah News.*

You will never have what you like until you learn to like what you have.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 8, 1923.

EDITORIAL:

JOSEPH SMITH—HIS SOURCE OF KNOWLEDGE.

ONE hundred years ago Joseph Smith, a mere boy between fourteen and fifteen years of age, declared that, in answer to prayer, he received a revelation from God. His declaration was simple, but positive; and he was surprised when men doubted its truth. To him his claim was but the statement of a simple fact; to the Christian world it proved to be a lightning flash that, striking, weakened their religious structure from turret to foundation.

Two important elements in his first message were these: First, that God is a personal being, who communicates his will to man; and second, that no creed in Christendom had the true plan of salvation. Indeed, the creeds "were an abomination in the sight of God;" and their "professors" taught "for doctrine the commandments of men, having a form of godliness, but denying the power thereof."

For boldness of assertion; as an unqalified rejection of prevailing orthodoxy, as a challenge to ministers, this claim of a fair-haired, blue-eyed youth stands without parallel since the days of Jesus of Nazareth. Not even Luther's defiance at Worms is excepted; for his inspired effort at first was only to purify the church of corrupt practices, while Joseph Smith rejected the creeds as unauthoritative, and many of their doctrines as absolutely false.

The result of this declaration was his immediate ostracism from the religious world. In a very short time he found himself standing alone.

Alone—and unacquainted with the learning and philosophy of his day.

Alone—and unschooled in the arts and sciences.

Alone—with no philosopher to instruct him, no minister to guide him. In simplicity and kindness he had hastened to them with his glorious message; in scorn and derision they had turned from him saying "it was all of the devil; that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them."

Thus he was left alone to embark upon the ocean of religious

thought, having rejected every known vessel with which to sail and never having built one or even having seen one built himself. Surely if an imposter, the bark he could build would be indeed a crude one.

On the other hand, if that which he built possesses an excellence and superiority over that which the learned professors and philosophers had given to the world during the preceding hundreds of years, men will be forced, at least, to say in surprise, whence hath this man his wisdom!

It would appear, then, that though he seemed alone, he was alone only as was Moses on Sinai; as Jesus on the Mount of Olives. As with the Master, so with the prophet; his instructions came not through man-made channels but direct from God, the source of all intelligence. He says: "I am a rough stone. The sound of the hammer and chisel were never heard on me until the Lord took me in hand. I desire the learning and wisdom of Heaven alone."

The result of this divine guidance was an assurance of the righteousness of what he taught and a fearlessness in proclaiming it. When Joseph Smith taught a doctrine he taught it authoritatively. His was not the question whether it agreed with man's thoughts or not, whether it was in harmony with the teachings of the orthodox churches or whether it was in direct opposition. What was given to him he gave to the world irrespective of its agreement or disagreement, of its harmony or its discord with the belief of the churches, or the prevailing standards of mankind; and to-day, as we look through the vista of over one hundred years, we have a good opportunity of judging of the virtue of his teachings, and of concluding as to the source of his instruction. It is interesting as well as profitable, too, to know how the advanced thought of to-day harmonizes with what he taught so authoritatively three-quarters of a century ago. The guiding spirit of his life was manifest right in the beginning and harmonizes with his wonderful declaration that God had spoken to him. In his own words it is this: "Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire."

His claim to revelation from God, if established, leaves no doubt as to his authority to organize the Church of Christ upon earth, and to administer authoritatively the principles and ordinances thereof. Thus at the very inception of this great latter-day work was laid the immoveable corner-stone of Christ's Church in this dispensation, viz., the authority to officiate in the name of Jesus Christ in things pertaining to his Church.

Each succeeding year of the past century has tended to vindicate, and the contending and dwindling creeds of Christendom to-day confirm, the Prophet's teachings in regard to the necessity of Divine authority to officiate in the things pertaining to God.

Not only did he receive guidance and instruction from the Divine Head, but, once received, defended it with invincible resolution, and his "reliance on truth, on virtue and in God were most unfaltering."

D. O. M.

CONFERENCE APPOINTMENTS.

THE appointments for the annual conferences of the British Mission are as follows:

Welsh ...	...	...	...	...	Sunday,	March	11,	1923.
Hull ...	...	...	...	...	,,	,,	18,	,,
Sheffield	...	...	...	...	,,	,,	25,	,,
Liverpool	...	...	...	...	,,	April	1,	,,
Norwich	...	...	...	...	,,	,,	8,	,,
Manchester	...	...	...	...	,,	,,	15,	,,
Leeds ...	...	...	...	...	,,	,,	22,	,,
Irish ...	...	...	...	...	,,	,,	29,	,,
Birmingham	...	...	...	...	,,	May	6,	,,
Newcastle	...	...	...	...	,,	,,	13,	,,
Bristol ...	...	...	...	...	,,	,,	20,	,,
Scottish	...	...	...	...	,,	,,	27,	,,
Nottingham	...	...	...	...	,,	June	3,	,,
London ...	...	...	...	...	,,	,,	10,	,,

Each conference president is requested to make all necessary arrangements in ample time to give due notice to the Mission President, to the members of the conference, and to the public, of the time and place at which meetings of the conference will be held.

DAVID O. MCKAY,
President European Mission.

THE SIMPLICITY OF THE GOSPEL.

W. A. M.

FOR many years the Latter-day Saints residing in the wards and branches of the Church have held, the first Sunday of each month, a fast and testimony meeting. The money contributed as fast offerings is distributed among the worthy poor, and the testimonies borne by the saints are expressions of gratitude to God for blessings received from his kind and gracious hands, especially for the Gospel of his Son Jesus Christ, restored to earth in the latter-days.

I have attended many of these meetings and have been thrilled with the testimonies of men and women, who declared in all earnestness and sincerity that it had been revealed to them that

Jesus is the Christ, that Joseph Smith is a Prophet of God, and that the Church of Jesus Christ of Latter-day Saints is the true Church.

What class of people bear these testimonies? They are of both high and low estate. Among them are men of learning—poets, philosophers, preachers, scientists, presidents of colleges and universities and members of their faculties. And with these are men and women of very limited education. The latter cannot speak as correctly nor as fluently as the former, nevertheless their testimonies are just as strong and convincing, their joy just as great. While listening to the testimony of these humble souls, I have, many times, thanked God with all my heart for making the plan of salvation so plain and simple "that a wayfaring man, though a fool, need not err therein."

The first principle of the Gospel is, as we all know, Faith in God, and is so plain and simple that even a little child can understand it. There is no reason why any normal, human being should not believe in God, for there is abundant evidence on every hand proving the existence of an all-wise, all-powerful Creator. It is just as easy for me to believe that "in the beginning God created the heavens and the earth" as it is for me to believe that the house in which I live was built by man. We have the testimony of men who talked with God "as a man speaketh unto his friend;" we have the testimony of the holy prophets, through whom God revealed his mind and will to men; and we have also the great revelation of God in the person of Jesus Christ, his only begotten Son, the Saviour and Redeemer of the world. Thus we see that God has made it possible for all mankind, the unlearned as well as the learned, to believe in him, and by the exercise of faith to purchase to themselves his choicest blessings.

Next to believing in God is the doing of his will, which anyone can do. The will of God, as it has been made known, is so plain and simple that anyone who has a desire to do so can conform his life to it. Looking at me as I write is a little boy of two years and three months. He understands every command that is given him by his parents. They never tell him to do anything that he cannot do. It is the same with our Heavenly Father. In the words of Nephi: "The Lord giveth no commandments unto the children of men, save he shall prepare the way for them that they may accomplish the thing which he commandeth them."

Now, it is the will of God that men should not only believe on him and on his Son Jesus Christ, but that they should repent of their sins; for no man can be saved *in* his sins. Knowing this, God in his infinite love and mercy made repentance the second principle of the Gospel. This principle is so plain and simple that there need be no misunderstanding concerning it. In a sentence it is this: "Cease to do evil, learn to do well." Says the Prophet Isaiah: "Let the wicked forsake his way, and the unrighteous

man his thought, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Simpler language could not be employed in which to set forth the glorious, saving principle of repentance.

It was this principle which the Lord commanded Jonah to go and proclaim to the people of Nineveh. "Arise and go unto Nineveh," said he, "and preach unto it the preaching that I bid thee." What was that preaching? Simply this: "Yet forty days, and Nineveh shall be destroyed." That was one of the shortest and simplest messages ever delivered to mortals. The people of Nineveh believed it; they proclaimed a fast, and, with their king, clothed themselves in sackcloth, sat down in ashes, and began to cry mightily to God to turn away from them his threatened judgment. And because of their sincere repentance they and their city were spared.

There may be people who, because of their exceeding great wickedness, have put themselves outside the pale of repentance. All except these can repent of their evil ways and turn therefrom. All that do so will find that God is just as ready and willing to forgive and receive them as the man referred to by the Saviour in his parable was willing to forgive and receive his prodigal son.

In order that men might be washed from their sins the Author of eternal salvation instituted the ordinance of water baptism. This ordinance is so simple that many people do not perceive the virtue there is in it. These people remind one of Naaman the leper, who when told by the Prophet Elisha to wash seven times in the river Jordan and he would be cleansed of his leprosy, became angry. It seemed to him that the man of God was mocking him. One of his servants said to him: "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, then, when he saith to thee, wash and be clean." These words had the desired effect. Naaman did as the prophet told him, and after dipping seven times in Jordan found himself cleansed of his leprosy. Years later, in that same river, many people were washed from their sins by obedience to the ordinance of baptism.

On one occasion Jesus met a man who had been blind from his birth. The Lord anointed the man's eyes with clay, and then said to him: "Go wash in the pool of Siloam." Seven plain, simple words, but O the power there was in them! By obeying them the blind man received his sight. And yet the words spoken to the blind man are not more plain or simple than these: "He that believeth and is baptized shall be saved." "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." There need be no controversy concerning water baptism. Its mode and object are plainly set forth in the Scriptures. The Saviour himself yielded

obedience to the ordinance, and no man that follows his example will make a mistake by doing so.

The laying on of hands for the conferring of the Holy Ghost is another simple ordinance of the Gospel. This most precious gift, which all the wealth of the earth could not purchase, is promised to all those that believe in God and in his Son Jesus Christ, that repent, and are baptized for the remission of their sins by those holding authority to preach the Gospel and administer in the ordinance thereof. This is the Gospel that was preached by Peter on the day of Pentacost, and that, too, under the visible influence and power of the Holy Ghost. Addressing the anxious inquirers, the Apostle said: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Who is there among us that cannot understand these words? They are just as plain as the words spoken by Jonah to the people of Nineveh, as the words of Elisha to Naaman the leper, as the words spoken by the Saviour to the blind man.

This is the Gospel that was preached by Philip to the people of Samaria. They believed it, they repented, they were baptized, they received the Holy Ghost by the laying on of the hands of the Apostles Peter and John. In this way they became members of the Church of Christ, citizens of the kingdom of God. In like manner can the people of England and of all other lands become members of Christ's Church, citizens of his kingdom. The Gospel has been restored; it is being preached among the nations by the Elders of the Church of Jesus Christ of Latter-day Saints. All who will may come and partake of it freely.

The Lord has provided the means of salvation; he has made the principles of the Gospel so plain and simple that anyone can understand and obey them; he has made the way to his kingdom so straight that no one need walk in crooked paths. If, therefore, at the last day any man finds himself shut out of the kingdom of God he alone must bear the blame.

POISONED PENS.

A YOUNG woman of Tulle, in France, was recently fined and sentenced to a month in jail for writing anonymous defamatory letters. She began in a small way, writing letters that seemed to vent the mutual spite of feminine rivals in love. Emboldened by the dismay and chagrin these letters occasioned, she enlarged her sphere of operations till she had families and entire neighborhoods embroiled by her anonymous scurrilities.

The court dealt leniently with her offence. For those who use the poison pen or the serpent tongue are public enemies. They do not have to sift and prove the rumors they pass on or set in

motion. They take a fierce, malignant joy in seeing the rankling wound a lie may deal. Their triumph is complete when they have destroyed or damaged a good name with an immendo.

In Delaware, of old they had a ducking-stool on the stream-bank for the common scold. The punishment was cruel, but it was useful. The scold had muddled the social waters and defiled the well of English ere they gave her this ruthless baptism. She was the bane of the settlement. She was avoided like the plague; but it was not possible to dodge the clinging muck she threw.—*Philadelphia Public Ledger.*

FROM THE MISSION FIELD.

New Conference Presidents.—Elder Ezra T. Benson has been appointed president of the Newcastle conference, succeeding President James T. Palmer, who has been honorably released to return home. Elder Leo V. Worsley, honorably released from the presidency of the Manchester conference, to return home, has been succeeded by Elder Robert Warburton.

M. I. A. Organized at Darlington.—At the regular Sunday service of the Darlington branch, Newcastle conference, held January 21st., a Mutual Improvement Association was organized with the following officers: Ida L. Dinsdale, president; Frances Sandford, first counselor; Fredrick Sandford, Sr., second counselor; Thomas Dinsdale, secretary and treasurer. The traveling elders of the branch were appointed teachers.

Farewell Testimonial.—In honor of President and Sister Joseph E. Wright, who have been transferred from the Nottingham to the London conference, a farewell social was held at Nottingham, Wednesday evening, the 24th ult. The hall was filled with saints and friends, and all were delighted with the excellent program prepared for the occasion. The honored guests were presented with a valuable set of knives and forks.

Meeting of Traveling Elders.—The traveling elders of the Sheffield conference met in monthly Priesthood meeting at the Latter-day Saints' chapel, Sheffield, Saturday, the 13th ult. President J. W. Ernest Tomlinson presided. The missionaries reported a growing interest in the Gospel on the part of saints and friends, and that meetings are being held in several new localities. A letter of instruction from President David O. McKay was read. President Tomlinson strongly urged the brethren to heed the advice given therein.

Arrivals and Appointments.—The following missionaries arrived

at Liverpool, Saturday morning, the 3rd inst., per s.s. *Montclare*. For the Swiss and German mission: Curtis J. Bushman, Snowflake, Arizona; Stanford P. Powelson, Provo, Utah; George H. Hansen, Providence, Utah; Vernon M. Rhodes, Garland, Utah; Joseph E. Dustman, Honeyville, Utah. For the Netherlands mission: Lester Whittaker, Provo, Utah; Ralph R. Merrill, and Clarence L. West, Brigham City, Utah. For the British mission: Milford M. Mills, Woods Cross, Utah, appointed to the Sheffield conference; Marquis Ivan Batty, Vernal, Utah, Scottish conference; Russell C. Capener, Riverside, Utah, Manchester conference. For the South African mission: Harold S. Ballard, Snowflake, Arizona.

Socials.—On Saturday, the 6th ult., the Sunday-school of the Derby branch, Nottingham conference, gave a delightful party. President Joseph E. Wright and all the traveling elders in the conference were in attendance, also a large number of saints and investigators. An enjoyable program was rendered, after which prizes were distributed by President Wright.

The Relief Society of the Hucknall branch, Nottingham conference, gave a very successful social Saturday evening, the 20th ult. There was a large attendance, including President and Sister Joseph E. Wright and several of the traveling elders. The program was a creditable one. At its close games were played, after which refreshments were served.

Saturday evening, the 27th ult., the Eastwood branch of the Nottingham conference gave a very enjoyable social. It was well attended. Among those present were President A. Walter Stevenson and several of the traveling elders, also Elder and Sister William Naylor, who have filled a mission in the Leeds conference. A delightful program was presented by Sunday-school pupils, after which prizes were distributed by President Stevenson. The branch presented Elder William Hunt, a departing missionary, with a handsome leather wallet.

Branch Conferences.—On the 21st ult., the Hanley branch of the Manchester conference held a well-attended conference. At the afternoon session an interesting program, prepared by the Sunday-school, was rendered. Encouraging reports were given by Sister Gertie Babkin, representing the Sunday-school; Sister Charlotte Babkin, the Relief Society; and Sister Emmie Mullock, the Mutual Improvement Association. Addresses were delivered at the evening meeting by Elder Joseph A. Orgill, who spoke on "The Different Degrees of Glory"; President Clayson, on "The Care of the Poor"; and President Leo V. Worsley, on "Revelation."

The Batley branch of the Leeds conference held a conference at 26 Wellington Street, Batley, Sunday, the 28th ult. Besides a goodly number of saints and visitors, there were in attendance: President and Sister Guy A. Poulsen, Elders Clifford Cook and

Rudger C. Atkin. A pleasing program was rendered by children at the afternoon session. At the evening meeting encouraging reports were given by Sister Beatrice Laycock, president of the Relief Society, and Branch President Frank Holroyd. Addresses were delivered by Elders Cook and Atkin, and by President Poulsen. Sister Poulsen sang a sacred solo. At the close a meeting of the Priesthood and officers and teachers of the auxiliary associations was held.

The Manchester branch of the Manchester conference held a successful conference Sunday, the 28th ult. There was a good attendance of saints and investigators. A Sunday-school program was rendered at the afternoon session; reports were given by officers of the auxiliary organizations, and helpful suggestions imparted by President Leo V. Worsley. The speakers at the evening meeting were Elders F. M. Nish, Cyril W. Fossey and President Worsley. Elders Fossey, Worsley, and Brother Horace Newton sang a trio.

DEATHS.

HORNER.—December 12th, 1922, at her home in Barrow-in-Furness, Liverpool conference, Sister Hannah Horner. Deceased was born June 1st, 1871, at Hebden Bridge, Yorkshire. She was baptized October 23rd, 1904, by Elder Isaac Langton, Jr., and was confirmed the same day by Elder Wallace Calder.

SEFTON.—At Belfast, Ireland, December 21st, 1922, Thelma, the infant daughter of David and Annie H. Sefton. The child was born May 21st, 1921, at Belfast, Ireland, and was blessed by President John J. Kirby, June 12th, 1921. Funeral services were held at the home, Elders Leonard Brimley, Alexander Criddle, Edwin O. Stenquist and Richard M. Burgoyne being in attendance.

WARD.—January 6th, 1923, Sister Charlotte S. Ward, of the Grimsby branch, Hull conference. Deceased was born December 20th, 1856, and was one of the first to accept the Gospel in the district in which she resided. She was baptized September 14th, 1899, by Elder James M. Horsley, and confirmed the same day by Elder Joseph H. Page. Funeral services were held January 10th, in Grimsby.

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